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Models of Pastoral Counselling:
An Ethnographic Study

Peter William McIntyre

A Thesis presented to the Faculty
Waterloo Lutheran Seminary
Wilfrid Laurier University
Waterloo, Ontario

In partial fulfillment of the requirements for the degree
Master of Theology (Pastoral Counselling)

April 2003

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ABSTRACT

MODELS OF PASTORAL COUNSELLING: AN ETHNOGRAPHIC STUDY

This study, which seeks a model of pastoral counselling, examines twelve interviews of clergy and lay pastoral counsellors involved in counselling in a hospital, parish or social service agency. From the interviews the counsellors appear to have identified five themes. The first is the variety of psychological therapies and diagnostic tools upon which the counsellors draw. Secondly there is circumstance, that organized a client-centred and flexible approach which describes the basic pattern and attitude the counsellors adopt. The third theme is the integration of psychology and theology in counselling. The fourth theme shows the counsellors exclusive use of scripture/theology during counselling. The metaphors, which the counsellors use to describe the pastoral counselling process is the fifth theme. The findings indicate the predominance of the first three themes in pastoral counselling models with theme four as an addition in specific instances. Theme five provides a descriptive guide to the models.

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I thank the counsellors who provided through their time and the interviews the material from which I have drawn the pastoral counselling models.

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CHAPTER ONE: INTRODUCTION

My question is: What models do pastoral counsellors use in their ministry? This arose from my pastoral experience, my training as a pastoral counsellor and my reflections on observing how other pastoral counsellors do their work. The question also arose from the interviews that I did as a part of a phenomenological study on minister's experience of psychology and theology. (O'Connor et al., 2002) My study has used focus groups and individual interviews. Some are parish ministers, some are hospital chaplains and some are agency pastoral counsellors.

Early analysis of the data indicated a range that psychology plays in ministry, along a continuum of acceptance to disapproval. There was some indication that the ministers use psychological tools depending upon the situation or the issue the client presents. This seemed to indicate that there was not a model or a commitment to any particular school or psychological interpretation of behaviour. There was the possibility of polarization, accepting or rejecting either psychology or theology and of a form of integration. I wondered if detailed study of the data would support that the majority of ministers employed a varied approach while a minority used one of the polarities.

The literature search summarizes the patterns and models of pastoral counselling. There is a focus on material that has arisen in the last twenty years as this will show the current models which ministers tend to use. My goal was to locate in periodicals and journals the ways in which psychology and theology are part of pastoral counselling. In addition I had wanted to find authors who have had active participation in clinical or agency pastoral counselling.

Searching the literature has established a connection between the use of psychological therapies and theology in counselling. There is, however, a broad range in that connection. The literature seems to range from rejection of psychological therapies in counselling using the Bible instead, to a diversity of acceptance and integration. In the more conservative theological literature the term 'Biblical Counselling' means using the Bible as the authoritative source for counselling, although there is allowance for the use of psychology as additional information.

In addition to this literature, other literature has psychology or its principles increasing in relation to theology/scripture as a counselling method. Psychology may act as an illustration or counterpoint to the Bible. It is the slight modification of scripture with psychology. It may have direct addition in a deliberate and regular fashion to scripture or theology in the practice of counselling. In some instances scripture modifies psychology. If the integration is to occur, then there are conditions for its use.

The tenuous connection may arise from suspicion of the value psychology has in more biblically oriented counselling. In the integration area, there is acceptance of psychology's value although there is a variance in the choice of method. There isn't a particular model which ministers use to provide ministry or counselling. The general attitude follows a pattern of using the knowledge a minister has to counsel. There is a stated need, therefore, to educate ministers allowing them the information and skills to provide ministry or counselling at an increased competence level.

The circumstances of counselling heighten the variety. This means the manner in which the minister relates to the situation or client. If this calls for a particular

response then the minister acts in that manner. The minister acts to satisfy the movement of the situation rather than following a particular preset manner of response.

My Journey

As I proceed with the academic and practical aspects of the degree, I have wondered what model or pattern best suits me as an approach to pastoral counselling. A lack of pattern raises the issue of aimlessness, which seems a poor way to approach counselling. Therefore I seek to discover what approaches, patterns or models appear to have validity. I am a Caucasian male Anglican priest who follows a liberal theology.

Seeking is my approach to ministry. When I began M. Div. Studies, the class told the theological and perhaps vocation story that had brought them to this place and degree. Seated at the end of the circle, I listened to recognizable English words and phrases from my classmates. I did not understand, however, the relevance of what they had said. Considering myself the class heathen I attempted over the three years to discover what ministry meant and how to do it. After those years I had greater illumination around professional, practical parish ministry. In a parish, I assumed that the people require wisdom in human relationship matters.

Within the specific realm of pastoral counselling there was an assumption that the field work practical experience was the venue for this learning. I did not perceive the insights the clergy had to offer in counselling parishioners. Perhaps disappointment and frustration showed in me, which my supervisors interpreted as a need for psychiatric assessment. To my delight the doctor found nothing amiss and yet provided me with a different sounding board. In my training I had experienced the combination of a

psychological and theological approach. An element I missed was how to listen to someone and relate that to God, to ministry and to care of my soul and that of others.

Seeking spiritual direction, a small class group discussed the matter and organized retreats. These provided insights concerning my connection to the Holy and possible direction. I sought and secured a spiritual director who over the three years was the cement holding me in place while directing the examination of prayer. His guidance and care brought me the closest to a model of ministry or pastoral counselling. It was an intense, focussed, individual centred experience, which I have used since that time. In spite of the positive nature of that time, as ordination approached I sensed a lack of knowing how to care for souls. I had received information, instruction and direction in liturgy, singing, funerals, baptisms, weddings, meetings, youth groups but actual counselling methods remained illusive. During a unit of Clinical Pastoral Education (CPE), I had learned more of how to be with people in the midst of their suffering yet when I asked them questions I drew on previously acquired interviewing skills rather than on a pastoral counselling model.

In the initial parish, counselling in a formal way was a mystery. I did not seem to do any of it. I anticipated with some dread the parishioners who would find their way to my office seeking guidance and solace. I noticed people who I thought might need this, however, they did not seem to seek counsel from any of the clergy. While marriage preparation provided some opportunity to counsel, the limits of the need did little to improve my knowledge or skill.

Leadership from the senior clergy provided small amounts of modeling. Although this modeling stayed in psychological areas without much reference to God, Jesus, the

Bible or what the church had done in this area in the past. This showed a missing part in my sense of what a priest is to be as well as to do. I had concluded that the church did little counselling as it may not have seen it as a vital or valid part of parish ministry. Indeed in those and subsequent years such activity seemed unnecessary for priests to do or to receive.

From early days in my professional careers, young people have come to me seeking an opportunity to talk. In those casual situations and in more formal settings, I have provided counsel even if I had little basis for what I said or for what I understood about their situation. The combination of a missing aspect of training and a sense of interest, capacity and calling to counsel drew me to this degree. Sensing that the integration of psychological, spiritual and Biblical material was the knowledge and experience, which I wanted has brought me into this program and with it a curiosity to discover the formation and use of pastoral counselling models.

THESIS OUTLINE

Chapter two reviews the literature. Integration of psychology and theology in a model of pastoral counselling is the largest area, which the writers cover. One author gives a historical overview of the influence psychology has had in model formation. Only one author recommends an exclusively psychological approach to a specific situation. The writers on the theological side of the continuum tend to advocate scriptural intervention in pastoral counselling while devaluing psychological input.

Chapter three reveals the findings in the data. Through the interviews five themes emerge. One is variety in the use of psychological therapies and diagnostics. The second is the importance of circumstance, a client centred attitude and flexibility. Third is the

integration of psychology with theology. Fourth is the exclusive use scripture/theology while the fifth is the use of metaphors. These themes form the basis for pastoral counselling models.

Chapter four discusses the findings and the literature. The interviewees form pastoral counselling models, which favour integration of psychology and theology. This, as the findings indicate, flows along a continuum. There are overarching determining factors of circumstance, client centred attitude and flexibility which affect this integration.

CHAPTER TWO: METHODOLOGY

The study is qualitative with an ethnographic focus. Wilfrid Laurier's Ethics office has approved this study. (Appendix One, p.63) Each participant has read an explanatory information letter outlining the research. That letter assured them of confidentiality and anonymity. In addition they understood that there was not any harm that could befall them, their agency, parish, hospital or clients.

The participants or interviewees had their interview audio taped and transcribed. To ensure confidentiality each participant had a number assigned. The information included in the interview transcription was minimal indicating gender, ordination status, denomination and counselling role. Each interviewee had an opportunity to view and edit the interview transcription prior to analysis. They read and signed a disclosure statement indicating their understanding of the research and giving their approval to use their comments in the manner prescribed.

This ethnographic study included observation and interviews. The interviews asked three open and discovery oriented questions. (Appendix Two, p.64) This was to allow the counsellors the opportunity to divulge their experience. Clarification questions arose as I observed the need. As each interview concluded, the participants had an opportunity to comment, discuss or elaborate on the interview material. The interviews occurred in the counsellors working environment. This was to fill the expectation of obtaining relevant information in their culture.

Five men and seven women form the basis of the data. There is variety in denominational backgrounds: two Roman Catholics, two Anglicans, two Baptists, two Lutherans, one Mennonite, Pentecostal and Seventh Day Baptist. There are eight non-

ordained and four ordained. They represent a broad base of counselling ministry from parish, to institutional to community agency. I selected them from a larger sample in a purposeful way. The information had become repetitive in the large sample. I chose those who provided a representative sample of the available information. Semiotic (Newfield, et al;1996) describes the paradigm for this research. Within pastoral counselling I sought to uncover the symbols, meanings and thinking particular to these counsellors.

This was consistent with intensity sampling and with minimizing variety as methods within ethnographic research to select subjects.(Newfield, et al; 1996) The counsellor's willingness to participate was the criteria for selection. These participants had information relevant to the research I wanted to do. They had active, intimate and current knowledge of counselling both in theory and practice. I wanted to know the nature and extent of combining psychology and theology in pastoral counselling. I sought their experience with clients or patients in order to discover what model or models worked in actual practice. In addition, I wanted the people who had had the training and inclination to use both psychology and theology and to reflect with others upon the most effective pastoral counselling methods.

Their availability and willingness to participate was crucial to the gathering and assurance of quality information. The knowledge of and use of psychology and theology in pastoral counselling is not only within their capacity but also within their willingness to discuss the efficacy of the methods and models which they know and use. Their perspective arose from the clients in an agency or hospital setting, whose similarity in issues gave a manageable breadth of focus.

A significant aspect of the research is my familiarity with the culture of the participants. They have a higher level of theological awareness, knowledge and study than the secular world. They use theological terms such as grace and forgiveness with depth of understanding and application. This made it easy for me to follow their thoughts and intent during the interviews. It was unnecessary to request explanations of theological terms, rather the focus was on elaboration or amplifications of those concepts.

The counsellors experience of organized Christian religion within their denominational framework enters the mix of the interviews. It flavours their perspective and approaches to pastoral counselling. Each wanted to bring something of God to those whom they serve as counsellors. They struggle with how to do this in secular institutions with clients who may not share their perspective or express any desire for a theological interpretation. Their purpose was to serve and assist people through pastoral counselling using the current theologies and psychological theories.

This is familiar to me from the courses and reading that has come from the degree process. Similar to some participants, I am ordained thus sharing to some extent their sense of God's purpose or intent in their lives. I empathize with the issues pastoral counselling brings in secular institutions as I have practiced in agency, hospital and school environments as a priest. The counselling and pastoral culture is something I have experienced, thus there is a level of empathy and trust that I share with the participants. The interviewees, I believe, had an environment for the interviews, which gave them an important level of comfort to express their thoughts about their actual use of psychology and theology in a pastoral counselling model. Additional or explanatory information arose from the fundamental framework that I shared with them

My intent is to follow the emic nature of ethnographic research.(Newfield, et al;1996) As it focuses upon how a cultural insider views the research topic, it is the participants views and comments that I have presented. While the etic or the researcher's point of view might have validity for this topic it is my intent to present what the pastoral counsellors have developed as a model for their work. My major intent in this research was to discover how these counsellors perceived pastoral counselling, how they approached the creation of a model and how they used it clinically with individual clients. The counsellors comments were the basis for the emergent themes. The interview analysis discovered five themes relating to psychological and theological components of pastoral counselling. The flow between these themes contributed to a blurring of their boundaries. I quoted from the interviews to show how the ministers created their models and patterns of pastoral counselling

As a participant observer in this research (Newfield, et al;1996) I had hoped for it to provide abundant information without preconceived interpretations attached. This proved to work effectively as I resisted the tendency to direct the interview toward possible conclusions which may have arisen from the literature search. Remaining focussed on the inductive methodology to draw material, perceptions, methods and examples of psychology and theology from the interviewees was a challenge. Sharing their culture brought both an understanding of their purpose and a temptation to assume the direction they wanted to take in developing a pastoral counselling model. I found it necessary and rewarding to affirm and await the counsellors insights. From this arose the surprises they added to the research. Clarification questions entered the interview process

as I sought to understand the full nature of how the participants approached the building and use of their model.

During the data analysis the broad themes became clear then the subtleties emerged with closer examination. The combination or integration of psychology and theology was the apparent broad theme, however, the interviews hinted at sub themes which were to determine the full pastoral counselling model. Open coding (Newfield, et al;1996) showed the general continuum pattern of the pastoral counselling model from exclusive psychological to exclusive theological. Between these poles was the integration area which appeared to follow a simple pattern.

Additional data examination using axial coding (Newfield, et al;1996) revealed the complexity within integration and in the whole model. The initial assumption that integration was homogeneous proved unwieldy and unworkable. This coding showed the distinctions which appear in table three as themes 3.1 through 3.3. (p.48) The counsellors did not use one integration pattern, rather they had developed a subtle approach which the table shows.

This coding revealed another factor in the model. There were pre-existing or overarching considerations which affected the continuum. Clearly in the data the pastoral counselling circumstances and the client were factors which affected the model or approach the counsellors wanted to use. These two factors lead to the third, flexibility, within the counsellor and the therapeutic application. As these governing aspects became clear, the model emerged with greater refinement and clarity. Prior to this the model did not appear to have a flow, a manner of easy use for the counsellor. The emergent model provided the counsellor with the power to assist the clients without a defined diagnosis.

It was also clear that the model applied to these particular counsellors. While their experience, knowledge and attitude helped to create the model and to make it effective, they do not have an exclusive pattern for pastoral counselling. The model as it emerged will work and provide effective therapy for the clients. It is subject to change, alteration and refinement. This is a positive aspect that the flexibility and client centred attitude built into the model. Additional psychological therapies and diagnostic tools along with theological insights will enhance the model as that is part of the approach the counsellors demonstrated.

The raw data and the literature needed a visual presentation. Written explanations created confusion and inadequate clarity. This was the case with the subtle nature of the integration section of the continuum. In addition the continuum provided a clear visual representation of the consistency and difference between the authors and the interviewees. The tables gave the sense of how the model has movement in it, how it can have application and validity at any point on the continuum. Without the continuum tables there was a lack of clarity on the force the overarching aspects exerted on the model and on actual pastoral counselling delivery.

The table on therapies and diagnostics (Table two pg.47) emerged from a similar need. The interviewees spoke of the variety they used in their counselling. Coding these responses in a list based upon frequency revealed the emphasis on Family Therapy as a source. It demonstrated the reliance upon the therapies and diagnostic tools, which have developed in the post modern era. While that was not surprising because of the people involved in the study, it did show the importance given to certain aspects. It was not part of any assumption which I had formed prior to the research and has provided a valuable

insight into what forms the basis for diagnosis and therapy within a pastoral counselling model.

CHAPTER THREE: REVIEW OF THE LITERATURE

Integration of psychology and theology arises from the majority of the writers. They move along the continuum as Table One (p.26) indicates. They emphasize the importance of psychology or theology depending on their continuum position. Most writers are in the middle sections as they place emphasis on measured and required psychological and theological input. This shows the flexibility the authors require in creating a pastoral counselling model.

There is little emphasis upon the exclusive psychological use in a model. Stokes (1985) provides the historical outline while Stone (1991) advocates exclusivity for treatment of depression. This may create an illusion that psychological input has a small or a minor role in a pastoral counselling model. On the contrary, the literature indicates psychology's importance to an integrated approach.

The authors appear to give greater emphasis to the exclusive use of scripture/theology in pastoral counselling models. This comes from those who write from a Biblically literal interpretative position. Scripture forms a primary role for counsellors who follow this model. While advocating the primacy of scripture, these writers attempt to devalue psychological therapies.

Exclusive Psychological

Stokes (1985) in an historical overview shows the amount that the depth psychology has ingrained itself in society. In particular, she indicates the influence of Paul Tillich and others as members of the New York Psychology Group. She indicates

the nature of the knowledge that has entered society and the way in which people have come to expect a counselor to apply it.

Stone(1991) in his article suggests methods to combat depression. As these are psychological the need for counsellors to have that training seems obvious although the author does not state it.

Integration of Psychology and Theology

The theme of including psychology with theology/scripture has provided the widest scope of authors and opinion. While integration is a good term there is variation within it.

Meier (1990), (1996) writes of the theoretical model connecting pastoral counselling and psychology. It provides a theoretical base from which a pastoral counsellor might choose a methodology and encourages the development of theory from actual practice. He accepts the professional nature of counselling.

He amplifies this in the later article. He compares pastoral counsellors to clinical psychologists and psychotherapists. The scales that he uses show the connection between pastoral counselling and the other areas of helping people. In making this connection, he places little emphasis upon the scriptural or theological as an influence in pastoral counselling. Those who counsel are to seek similar training and knowledge as psychologists and psychotherapists.

Cavanaugh (1996) writes of the connection between cognitive development and pastoral care. Understanding cognitive development the pastor will provide pastoral care which includes pastoral counselling. Thus a benefit will accrue to the client who will perceive the counselling in a patterned and predictable way. The client will learn the

cognitive development ideas and fit their counselling growth to it. A pastor delivers the counselling in a parish setting using cognitive development to support ministry.

Wood and Strory (1990) propose a model based upon Bowen which include family of origin and genograms. While this model limits itself to marriage preparation the pastor's role is as a pastoral counsellor. The authors do not suggest a biblical perspective added to their model, however it provides the opportunity for the pastor to add Biblical and theological material to this counselling opportunity.

Weaver (1995) indicates the importance of clergy learning diagnostic, evaluation and referral skills to fill a frontline therapeutic role. As most pastoral counselling in the parish is short term and limited, the pastor has a large need for effective tools.

McKeever (1991) in her article speaks of theology and the need for a major revision in pastoral counselling although psychology seems outside her parameters. It is a sign of the tension these writers and ministers have with the possibility of combining theology with psychology.

Augsburger (1986) indicates in the foreword that he wants to explore the complexities of counselling and psychotherapy in society. The model that he espouses is to have psychological, cultural and theological aspects informing the pastoral counselor. The gain from this book is the possibility of using one of the models in an actual counselling session depending upon the culture from which the client has come. In an increasing multi-cultural society this will benefit the pastoral counselor. The loss is that there isn't an indication if these models have actual clinical use.

Capps (1983) writes of a model for pastoral care based upon Erikson and the wisdom tradition of Ancient Israel. It is an attempt to meld these two streams. There are,

however, no studies that indicate if ministers use it. This provides an attempt to have two traditions meet in a constructive pattern. The assumption that it is possible to make such a combination assists other pastoral counsellors to make a similar attempt within a counselling relationship.

Kunst (1992) writes about the psychological, liberating and pastoral aspects of theology. The role of the pastor, the shepherd, is the care of souls, which shows the central connection of psychological liberation to the pastoral theology and mission of the church. It is necessary to educate the pastor in personality theory, human dysfunction and effective methods of psychological intervention while relating these to the implications of theology and the Scriptures. Thus the pastor will have the skills and the reflection to act as a shepherd.

Weaver, Koenig, Larson (1997) and Chalfant, Heller, Roberts, Brione, Aquirre-Hochbaum, Farr (1990) indicate the preference of parishioners to seek the clergy as a resource when facing stress or family challenges. Weaver et al., suggest the collaboration of parish clergy and therapists. The authors recognize that people will seek the clergy to assist them with areas of concern, however, the clergy do not have the skills or the training to help them. Encouraging the clergy to seek training, the authors perspective is that beneficial counselling will occur at an initial stage with the pastor and then with the professional therapist.

Chalfant et al., echoes this approach placing greater emphasis on the popularity the clergy enjoy as a resource for the people. Counselling by the pastor is crucial and vital for effectiveness. Thus, it is important that clergy take advantage of available psychological training. Even though the authors do not say anything about theology or

scripture, they realize that if the pastor takes training initially in those areas he/she will provide effective care.

VanKatwyk (1999) writes of the relationship of psychotherapeutic models to pastoral counselling. As in psychotherapy how pastoral counselling defines the problem defines the care and the resolutions. It is a circular process in which the definition of the problem defines how to address it and which then defines the problem. Pastoral counselling has the role or purpose of soul curing therefore it is crucial to define the presenting issues. Such careful definition may require more than one model to assist healing, without roaming all over the place. The value of this approach is the realization that pastoral counselling has several places from which to launch the healing process.

Gerkin (1991), from his learning and practice of pastoral counselling indicates and advocates a closer examination and availability to Christian principles in pastoral care. In each of the sections he follows his pattern of pastoral care over his career ending each with how he sees the need for the future.

Listening now is broader and deeper than when he began recognizing the increased sensitivity necessary to hear the influences of the inner and outer world as the client or parishioner experiences it. This includes perceiving the influence of language and culture on clients. Responding requires an expanded theological vision to advocate for the less advantaged, people of varied race and colour, the mentally ill and the children.

Finally, he sees an expansion of awareness to understand healing. It is the power of the Spiritual Presence, which reshapes the forces within and without and joins with the

counsellor to create congruent pastoral care. Gerkin strikes into the centre of the requirement for a counsellor, which is reflection upon activity within ministry.

Rogers (1992) indicates the need to include psychological education for ministers. This greater training will provide ministers with the skills effective parish ministry including counselling. Into this training the pastor must insert theological understanding. Crucial to the pastor's effectiveness is the comprehension, inclusion and reflection of the issues which theology raises in counselling.

Patton (1983) follows an integration model. Patton accepts the need for psychology to assist a minister's pastoral care in the form of counselling. Crucial to this is a foundation in Christian theology, placing the minister and the client in a relationship with Jesus. He supports a model of training, which requires the minister to examine action in the light of psychological and theological constructs. Typically Patton sees this happening in a clinical setting. His integration is not only of psychological and theological ideas but also of the person in the context of the pastoral experience. The pastoral relationship in some sense expresses the genuine humanity which Jesus Christ has revealed. The counsellor offers humanness, patterned after Christ's humanness. Patton refers to this as 'relational humanness'.

For Patton one key to pastoral counselling is the process making it capable of interpretation, correction, enrichment and modification through active dialogue. In this the minister may mediate a Divine transparency for another person. Then the minister requires reflection upon and consolidation of the meaning of this incident. Self-examination under guidance creates a visible identity with a ministry role, which furthers reflection and challenges both psychological and theological growth.

Searching for a model is complex as Townsend (1996) indicates. To tie pastoral counselling to psychotherapy will not provide a method; it needs a theological grounding. Any model developed will depend upon its relative identity and rootedness in a faith tradition and theological training. For the pastoral counsellor a language will develop which will permit the integration of psychology and theology. She stresses the importance of this as a methodology to train pastors to commit to the process of continual model development and maintenance.

Duffett (1993) explores the need for a unique theological and practical body of knowledge for pastoral counselors. He considers pastoral counselling a profession when it is in the realm of pastoral psychotherapy. For pastoral counselling to have an intellectual foundation it must seek the Biblical tradition finding the "kingdom of God" as the root. This means a focus upon the poor, the outcast and the powerless. The integration of theology with clinical psychology and psychiatry will meet the need to understand the role of religion and how it helps and hinders growth and development. In turn the pastoral counselor grows, develops and serves the community with this expanding body of knowledge and practice.

Hinkle (1992) indicates that pastoral care takes place at the break with culture, where the cultural meaning system breaks down. While psychotherapy attempts to adjust the individual to the society and culture, the pastoral counsellor attempts to assist the individual with their encounter with a personal God. This role is to share the journey with the client as they move beyond culture to Presence. It will require courage, conviction and faith to choose involvement in this pilgrimage.

Clinebell (1992) writes of the need for another level of pastoral counselling. He calls it the Ecological-Systems Model, a reawakening of connection to nature, to stewardship and to the earth's crisis will assist healing. This is a psychological and theological model, using object relations, systems theory and creation centred spirituality. He shows how a client may notice the object from his past, then an interconnectedness within the ecological system and then a different perspective on relationship with the divine. This model provides a balance between the psychological and the theological which gives the pastoral counselor greater depth with a client.

In a conference address, Yahnke (1998) shows the suspicion that surrounds the use of secular psychology in therapy. It does not have a faith basis and promotes diversity. Christian Psychology does the opposite and therefore has a place in parishes and in the training of clergy. Such a fine distinction seems necessary for her to provide a method to overcome the effects of secular psychology, which will drive someone away from faith. It is positive in making a connection possible between psychology and ministry.

Two other writers who come from a conservative theological background, Hurley, Berry (1997) suggest the possibility and desirability of integrating counselling with psychology. Their basic premise is that special revelation, the Bible, demands the study of general revelation, psychology and theology. They believe that general revelation needs scripture and the Holy Spirit to interpret it properly and to know about salvation. This shifts integration placing scripture higher than psychology and theology. Rejecting the information, which has come from non-biblical sources risks rejecting the Holy Spirit.

It is important that Christian counsellors develop a clear systematic model which includes understanding of human nature, presenting issues and therapy if the task is to be done right. This in turn will give Christian and Biblical counselling a credibility it does not possess.

McBurney (1994) supports integration indicating that his approach is to reject the non-Christian elements and embrace the principles that help individuals exhibit the fruit of the Spirit. He advocates discipleship through the application of psychological principles and scripture. It is necessary that what happens in counselling and support groups maintains a link with God's Word. This will make the pastor's task to name sin in the process that leads to emotional and spiritual health.

Davidson (1999) reflects upon change and the role psychology and theology play in it. Both science and theology need to acknowledge their source in God and the possibility of changing their views. Once either of these areas has done its investigations there remains a transcendent dimension where God and faith reside. While the goal of pastoral counselling is the healing of an individual or a group, which may occur through the application of theory and technique from psychology, there remains a possible Holy transformation of that healing. Davidson maintains that there is a need and requirement for the map and compass that comes from an abiding and trusting faith.

Exclusive Scripture/Theology

Benner (1998) shows an example of the exclusive use of theology/scripture. He suggests the seductive nature of psychology, which makes for a morass into which ministers and their parishioners may fall and become confused. He calls for the primacy of theology and pastoral tradition in shaping pastoral care. This is along a slightly

different line as it speaks less about counselling than about pastoral care. It does, however, show the desire to take on those tasks within a narrower framework.

Welch, Powlison (1997) use Biblical Counselling as their approach, contending that the Bible is comprehensively sufficient as a guide for counselling. They claim that integrationists have hijacked Biblical faith and ministry as well as importing fundamental and systematic falsehoods. The role for a biblical counsellor is to convert those who have received this improper material from secular psychology. Additionally the counsellor's goal is soul conversion rather than psychological healing. Psychology has a minor adjunct role to Biblical truths.

Welch, Powlison (1997) in response to Hurley, Berry (1997) write that Christ will act as the light and scripture as the lenses for counselling. This combination will illuminate the theological and spiritual issue(s) that are at the heart of human suffering. When the person realizes that their problem is not in relation to themselves or to others but to God then the basis of true healing begins. The pattern here is repentance from the fabric of lies and unto the Lord of truth.

They debunk psychological needs as idolatry and lust. This will not lead to a productive life of serving God. As these needs are endless and constant then a person cannot have them met within the structure of the society. Psychology provides relief from symptoms rather than a forgiveness of sin. It will direct people to feeling better rather than to the glory of God.

Oden (1984) has centred his model on Gregory the Great's pastoral guidance. Oden sets his model in simple terms: "the empathic acceptance that is implicitly presupposed in effective psychotherapy is made explicit in the Christian witness to

revelation.” (p.17) Christian theology completes the process which psychotherapy begins and a pattern that the Church Fathers have established centuries ago. This places a pastoral counsellor in a fundamentally different role than a therapist, the counsellor mediates God’s intent rather than provides it.

Oden wants to reclaim the Christian pastoral tradition that derived from Gregory hoping for a combination of this ancient material with clinical insights. For pastoral counselling, this essential shift will include the concept of incarnation into empathy training thus returning counselling to the ordained pastor from the secular therapist. Oden (1989) states his theme in a similar manner, the ordained pastor follows a model which includes Word, Sacrament, a worshipping community and accountability through ecclesiastical oversight.

Welch, Powlison and Oden share the centrality of the Bible in pastoral counselling. It is important to them that the ordained pastor is the counsellor who is part of a worshipping community and subject to accountability. Oden sees the importance of Gregory the Great as the example of pastoral counselling method while Welch and Powlison expect the individual pastor to use scripture.

Summary of the Literature

The literature has provided material for the development of pastoral counselling models. There is little support for a model which uses psychology in an exclusive fashion. While there is increased emphasis upon using scripture and theology in an exclusive manner it is at the expense of psychology. The greatest emphasis is on some way to integrate psychology with scripture and theology. There is consistency in the

authors' models regardless of their theological foundation. It is possible to accept the differing points of view without choosing to follow the presented model.

It suggests the need to find a way to integrate theology with clinical practice including psychiatry. In doing this, the pastoral counsellor becomes a more highly trained professional. This will require not only initial training but also continued education. This will assist in the creation of a distinct role for the pastoral counsellor serving both in parish and community situations. Their distinct role is to shift people's perspectives about themselves and the culture. There is a need to understand the diversity that ministers face in society, the complexity of their task as counsellors and the clarity they must achieve in pastoral care.

To provide clarity a pastoral counsellor will need to integrate psychology and theology along with self- knowledge and the perception of those to whom the counsellor offers care. This creates the need for counsellor awareness of circumstances. In addition a minister or pastoral counsellor will require some form of reflection upon the counselling process as well as a method of accountability.

Table One

Pastoral Counselling Models using Psychology and Theology: The Literature

<u>Circumstances/Client Centred/Flexibility: Variety</u>					
<u>Psychology</u>	<u>Integration of Psychology and Theology</u>				<u>Theology</u>
Stokes (historical outline) Stone	Meier Cavanaugh Wood/Storry	McKeever Augsberger Capps Kunst Weaver et al. Chalfant et al. VanKatwyk	Gerkin Rogers Clinebell Patton Townsend Duffett Hinkle Yahnke	Hurley/Berry McBurney Davidson	Benner Welch/Powli son Oden

Integration has the most emphasis, scripture/theology has strong adherents while exclusive psychology has limited appeal. The exclusive scripture writers tend to present the negative value of psychology and its therapies. Integration tends to show the variety, circumstance/client centred/flexibility themes although they are evident to a lesser degree in the exclusive areas.

CHAPTER THREE: FINDINGS: THE THEMES IN THE DATA

The Data and Themes

The data supports five main themes. First the interviewees have shown a variety of approaches when using psychological therapies and diagnostic tools. There is an emphasis upon family systems in this variety. Theme two, circumstance, client centred, flexibility make a major contribution to the choices the counsellors have made in terms of how to counsel. Theme three, integration, the combination of theology and psychology, dominates the data. Theme four is the exclusive theological/scriptural approach to pastoral counselling. The fifth theme is the metaphors, which the counsellors have used to describe the counselling process. It is important to note that the themes flow into each other which makes a clear delineation a challenge. The themes appear as a continuum (Table Three p.48). Similar to Table One (p.26) it has the use of psychology and theology/scripture at the poles with integration forming the middle. Circumstance/client centred/flexibility are one theme which has an overarching influence on a pastoral counselling model.

Theme One: Variety in Use of Psychological Therapies

The theme stresses the benefit to both the counsellor and the client. Some therapies are for use in the short term. There is an emphasis upon Family systems in the choices made. The counsellors do not refer to Family Systems models as diagnostic tools.

Interviewees #1, #2 and #3 mention several of the approaches with interviewee #1 relating many of them as influences upon the method. "I guess one of the major ideas would be from a variety of sources..." (p.1) Interviewee #4 favours the variety approach. "I would use a wide variety...I use Freudian concepts. I like Maslowe's hierarchy of

need. I use cognitive, behavioural type of theory and medical models of psychological illness, well being. Anything that works.” (p.1) Again later “ I like using reverse psychology on kids. Whatever works.” (p.1)

This expresses a sentiment that there is a need to use whatever will assist the client. Interviewee #5 names the approach. “ I use several different ideas from psychology, several techniques is what I call them.” (p.1) This continues to reflect the idea of dipping into the various baskets of methods as the need arises. A similar pattern comes from interviewee #10 who indicates “it requires a great deal of psychological understanding” (p.2) to work in an institution. The variety gives the breadth this counsellor needs. Again interviewees #12 (p. 3) and #9 (p.3) relate how variety will provide a solution as they discuss grief. Interviewee #12 in a contrary view mentions the ambivalence of psychology in people’s lives as its use may be too analytical while mentioning how Kubler-Ross may and may not benefit those in grief. (p.3)

Interviewee #3 has found narrative therapy assists in objectifying the client’s issue. “Maybe you could name the problem as an object...every time you come to the session you talk about the name you have given...” (p.2) This may provide the client with a less emotionally charged view the issue. Interviewee #2 echoes this emphasizing the telling of the story as therapeutic: “people having to tell their own story...want to tell their story and we are here to listen”. (p.3) Interviewee #8 has used this therapy in combination with Solution Focus in a hospital situation. “I was more inclined to use ideas of narrative therapy and solution focused because I needed to see what the problem was...” (p.2) As a contrast, interviewee #12 claims both use and non-use. “I’ve used that in ministry although in my work in the psychiatric institution they’re not helpful.” (p.2)

Solution Focus interviewee #6 relates to the process of loss from a death. This works with the individual and with a group. “The process that they go through is very psychological and solution focused because they have a goal and they have to meet that goal to carry on their life without their loved one.” (p.1) This methodology gives the clients the specific tasks they need to do in order to deal with the loss, experience the grief and then to find ways to continue with life.

Interviewee#9 uses Carl Rogers to act as a cheerleader for the clients. “I’ve seen people who never really felt worthy...welcomed me to talk about the different experiences they had in their life and able to come to some spiritual awareness and awakening...that’s Rogers.” (p.2) This counsellor refers to Rogers again in relation to grief: “created his work for people who weren’t having a Christian perspective...using Christian stories about grief.” (p.3)

Theme Two: Circumstance, Client centred, Flexibility

Circumstance is the client’s needs or issues, the counselling location, the counsellor’s attitude and training and the timing of the counselling session. These make a significant contribution to the choice of therapeutic models and to the forming of a pastoral counselling model. A client-centred attitude informs what choices the ministers make.

Flexibility has an equally important role to play in this formation. It is the counsellor’s ability to move from one therapy to another or to combine therapies as the circumstance demands. Even in exclusive approaches this is evident as the counsellors shift to accommodate the client. This theme appears as part of integration as well as a

counsellor may express both positive and negative reasons for using a therapeutic approach.

The theme is simple: the choice of method and therapy in counselling depends upon the circumstances in which the counselling occurs. Interviewee #3 indicates this “counselling depends on what is presented...all different cases that come into counselling”. (p.1) Interviewee #3 elaborates using a Christian approach as part of this theme. “Sometimes people want to come and talk to a person who is a Christian or a priest...part of the context I am operating from...” (p.3) Interviewee #4 gives this more emphasis. “Some people need psychological interventions and some people need spiritual interventions. It really depends on the circumstance.” (p.2)

Interviewee #8 puts this slightly differently in that “the environment (the institutional area) demanded more psychology...I couldn’t use theology...” (p.2) Interviewee #5 expresses it as “give(s) me some tools to use in helping people...” and “to meet the soul in front of you and use the theological tools that are also valid.” (p.2) Interviewee #5 continues with a slight variation as “psychological insights can provide the basis or point of entry for pastoral theological care...” (p.5) Interviewees #4 and #5 share the thought that within training for ministry “psychology...should be part of a minister’s training but it shouldn’t be the central focus...not the only tool in the toolbox” (p.7) Interviewee #9 (p.3) and interviewee #11 (p.3) find “it is hard to separate...the two” and “wouldn’t it also depend on where and what the situation is...”.

The methods and therapies effect on the client in the counsellor’s view, interviewee #1: “to understand better the conditions under which a person lives” (p.4) Interviewee #6 echoes this “ideas give me a way to join...to evaluate...concrete tools...to

help them work through”. (p.3) Again interviewee #6 indicates that “through psychology, feelings can change thinking” (p.4) which gives the general sense of the tools value for ministers. Interviewee #3 gives a specific example of dealing with anger not only personally but also with the larger community “helped me relate to people in a better fashion, also accept people and their differences”. (p.1) Interviewee #10 indicates a similar benefit the tools provide “stuff around loneliness, grieving, grieving the loss...around anger”. (p.1) Combined these counsellors provide an outline of the value which psychological tools have in counselling.

The counsellors recognize the flexibility requirement in a pastoral visit or session. As the client is the centre of the reason for the session then the minister makes choices to suit the client’s issues. There is a resulting therapeutic blending and shifting as the minister adapts and modifies an approach.

Theme Three: Integration of Psychology and Theology

This theme has three sub-themes as Table three (p.48) indicates. Themes one and two run through integration providing the basis for the interviewees choice of therapeutic approach. There seems to be a slightly different starting point for each sub-theme. As theology appears as a basic starting point the most frequent approaches vary in perception. When psychology modifies a counsellor’s theological approach there is a shift in the theology. When psychology adds to theology there is little if any change. Similarly when theology modifies a psychological approach there is a change in the psychology.

Sub-theme one: Psychology modified by Scripture/Theology

Interviewee #2 indicates that ministry and counselling has had an affect on psychology “because it has given me more insight into human nature and into people than I had before...” (p.2). This continues with how counselling has adapted the psychological to make the minister “more effective, its made me more empathetic to people.” (p.3)

Interviewee #1 shifts the focus. The strength based approach of psychology “ties in well with the theology of grace...with Mathew Fox’s ideas around original blessing rather than original sin.” (p.1) This means “grace is a reframing idea” (p.1).

Scripture/theology is the basis for selecting psychological ideas. “Theological reflection...beneficial because it focuses you on what is of value...and what is your understanding of the human condition and how you put all of that together...this leads you to select...what you choose in terms of a framework for doing counselling”(p.3).

The amplification of this comes in “some psychological ideas that are theological concepts...particularly grace”.(p.3) Interviewee #1 relates this to Tillich’s idea of acceptance which may have theological meaning in atonement. Further with Tillich, Interviewee #1 sees “the idea of salvation through Tillich is to heal and make whole which ties in well with grace and counselling as a healing ministry...”. (p.3)

In addition Interviewee #1 moves the theme slightly to “ to the idea of story is really a major understanding that runs through both psychology and theology. The Bible is really a story and theology has spoken of narrative for a long time”. (p.4) Here Interviewee #1 has placed the psychological methodology of narrative alongside the theology of story that has arisen in the Bible. “ It is helpful as in any profession...to better understand the stories that people bring”. (p.5)

Interviewee #4 relates the tension modification brings. Ministry becomes harder “if there’s anything scientific that goes against something in the Bible and there’s tension, it makes it difficult to know how to resolve that.” (p.7) The example of how this tension operates is “the biblical idea that a person is a spirit but there is no way to prove that there is a spirit...how do you resolve that?...it is a whole different paradigm” (p.7). This gives this example to show how the modification can present challenging issues that may need resolution.

Sub-theme two: Psychology applied to Scripture/Theology

Interviewee #9 indicates the importance of a client feeling worthy. “I’ve seen people who never really felt worthy and haven’t been in the church and I was a chaplain and they welcomed me to talk about different experiences...and able to come to some spiritual awareness and awakening and it was through that acceptance and understanding...”. (p.2) Another example of this affecting people comes as interviewee #9 discusses the context counselling. In reference to Rogers, “he is a Christian and I think that he may have created his work for people who weren’t having a Christian perspective would be able to name it...”. (p.3) The ‘it’ in this case refers to the situation in which the clients find themselves such as grief.

Related to this is how psychology assists with clients even when theology may have answers. Interviewee #11 states “a lot of issues that patients present involve family...need psychological ideas to really be helpful. Theology could certainly address that but I think psychology presents itself as a ready tool.” (p.2-3) There is a tension that arises as Interviewee #5 indicates. “Because it is so readily understood and it is the accredited, approved kind of way...it is easy to forget the theological piece and lose the

sense of value that has as a tool.” (p.3) Interviewee #11 adds “no one tool builds the house, same with building ministry. Some you can rely on more than others. Some you can use better than others, more skillfully.” (p.8)

This leads into a sense of balance between psychology and theology. Interviewee #10 says “now in my training I’m using more theology now than I have in the past.” (p.7) Adding psychology has assisted a balanced ministerial pattern in counselling. Interviewee #9 states: “I have always been very strong spiritually and I think it is God who has helped me look at the different psychological ideas...it is important to have a variety...a balance...so we can help other people to integrate.” (p.10) Interviewee #11 adds that “the psychological tools give us the words which might not otherwise be able to find on our own...give some order to something.” (p.10) Psychology has augmented theology’s power.

There is a need to have the integration of psychology and theology as interviewee #10 states “they are together, it’s all part of us, part of the person. Theology is not one side of our body and psychology on the other.” (p.9) This attitude assists interviewee #5 with counselling the “person who is in front of you to understand your own psychological and spiritual needs...have the information you need to be able to minister to them.” (p.6) The need for this integration flows from interviewee #12’s experience of grief. While the psychological stages assist, there was the sense of a need for a spiritual approach. Without the integration there is the possibility of one overpowering the other to the detriment of the client. “Somehow there has to be an integration of these different languages and frameworks.” (p.9) Interviewee #3 follows along this path: “there can be integration in terms of helping where there is commonality”. (p.3) This counsellor uses

the example of Alcoholics Anonymous as a place where the sharing of the hurt and belief in a higher power shows “where the two will come together to help the person”. (p.3)

Related to this is how the counsellor may use psychology and theology.

Interviewee #5 indicates that “with me...I have become more skilled with the psychological but have become more comfortable with the theological.” (p.2) The psychological addition has enhanced the use of theological ideas. Even in the church, the addition of the psychological may assist people as interviewee #4 says: “within even if it is a church setting there are some people who would be more helped by psychological ideas”. (p. 2)

Diagnostic categories, which arise in psychology may assist in counselling.

Interviewee #12 working in a psychiatric institution finds the labels helpful. “ They categorize people into symptoms...what I can expect in my ministry and that is something I use”. (p.4) On the other hand interviewee #5 recognizes a caution that goes with such labels. It is possible to ignore or dismiss the client on the basis of the label when another approach may reap long-term benefits. “ I’ve tried really hard and this is the best that I can possibly do. Still no way to get through...”. (p.5) The label has frustrated the process until the minister recognizes that there are others who may need help and that “for the others (if not the original client) it might be just being there”. (p.5)

Interviewees #9 through #12 engage in a discussion relevant to the diagnostic categories and how they enhance or hinder ministry. Interviewee #10 suggests psychology enhances or heightens as “we can see the connections between the two” then counters this with “in some respects...it could also hinder our ministry.” (p.5) Visiting people in psychiatric hospitals who may not remember, it may appear that psychology

has not helped yet theological language may assist in understanding the situation.

Interviewee #11 suggests that taking only one approach is less useful and that the pathology may restrict ministry as there is a need to “look maybe more so at other things going on in their story”. (p.5) This is the theological basis for the visit and the role for the minister to play, acting as the one who listens for the story beyond the pathology.

Interviewee #9 adds to the importance of the visit: “even if I’m just there and I put music on or I hold their hand.” (p.5)

Interviewee #12 reiterates this last idea while showing a down side to the addition of psychology to the activity of ministry. “Sometimes the tools can become overwhelming – more important than your presence. You’re thinking of doing something for them instead of being with them”. (p.6) This other side of using psychological material, interviewee #11 indicates as a possibility in that the minister may appear artificial if there is a focus upon the psychological tools. “We need to be able to work with them so that we are not coming across too artificially...that might make them feel analyzed”. (p.6)

Sub-theme three: Scripture/Theology modified by Psychology

This sub-theme is how the ministers perceive ministry and counselling in light of psychological insights and tools. Interviewee #12 asks how to separate scripture or spirituality from psychology. “How do we even think about Bible stories or our own faith apart from the psychology that we already know about it?...so our own spirituality is affected by psychology.”(p.4) This indicates how psychology has affected the perception of the Bible, faith and spirituality. This continues with the negative effects of psychology on counselling. Interviewee #1 offers a critique “that ministers sometimes attempt to

provide more psychology than they do theology...given over their own spiritual resources to the secular psychology.” (p.5) Again clergy appear to be “bowing more to psychological frameworks and approaches than to resources of faith.” (p.5) This counsellor goes on to say that clergy in general “have allowed our spiritual traditions to wane in favour of a psychological approach”. (p.6) Interviewee #7 concurs with this attitude saying: “psychological ideas are in the forefront of ministering to people. Theological is in background, there but not used.”(p.2) In this counsellor’s view, “the idea of grace and God’s presence would be in my background most times”. (p.4)

In order to accomplish effective counselling, the counsellors appear aware of the need for a framework in which to operate. Interviewee #1 uses the Canadian Association for Professional Practice and Education (CAPPE) as an example. As it “espouses theological reflection or spiritual direction...is really beneficial because it focuses you on what is of value...of importance...understanding of human nature.”(p.3) Interviewee #2 supports this framework as it “has helped me to look at myself, not analyse myself...self-analysis in a way...”. (p.1) Leading from there is the value this counsellor places on the next step. “Theologically, this leads you to select or to be selective, what you choose in terms of a framework for doing counselling...”. (p.3) Interviewee #7 emphasizes this from another perspective. “I like the idea of incarnational theology...to go with the mindset of being aware of God’s presence...in the person you are visiting. Emphasis of ministry in the sense of God’s presence – God’s grace...”. (p.7) Interviewee #10 counters this slightly. “this is what I think CPE intends to do to integrate the psychological and theological. I think at times we don’t do a very good job of it at all.” (p.9) Even with this

the counsellors emphasize the importance of reflection and of a framework in which to do it.

Within a framework theological concepts or ideas will arise which the counsellor will address. Interviewee #1 perceives “counselling as a healing ministry in respect it attempts to bring wholeness to lives and relationships.”(p.3) Within this healing is the framework of grace. Interviewee #3 senses “that total healing cannot take place until that part, that spirituality has been related to...”.(p.3) This counsellor elaborates on how the psychological assists “bringing spirituality to the whole process, this is where I see the merge of psychology and theology...”.(p.3) The theological process helps with the healing. From grace “there is good psychology that aids in helping people spiritually...example of this would be forgiveness in therapy” (p.6) which is another theological concept that arises. Interviewee #3 senses the importance of this “ so if one could reach a place where they could forgive and think different thoughts concerning people who have hurt them it will help them.”(p.2)

Interviewee #7 broadens the theological concepts to include the soul. “Psychology is connected with soul issues...we in our belief system incorporate within the study of the soul is eschatological...bring in the eternal hope and the faith element...”. (p.4) To include the soul means for this minister to minister to the whole person “the soul as well as their psychological history”.(p.4) Echoing this thought interviewee #8 “would want to keep theological language when I am talking about the soul and bring psychological ideas into that.” (p.4) This may take the counsellor into the area of grief says interviewee #7 “it is the soul, you are going to deal with grief, with hurt and psychological ideas can be helpful and theology is part of that.”(p.4)

In counselling a wide perspective is beneficial. A counsellor will use a variety of tools which will serve the theological ends. Interviewee #5 indicates “the psychological tools are in the service of theological pastoral care and not an end in themselves.”(p.5) The counsellor needs that large perspective, the input from the secular social sciences for the client to receive the most effective pastoral care. Interviewee #5 states: “Then I think it is important that they receive pastoral care with theological concepts that go with that”. (p.5)

Even in that larger perspective there is a limit to what the minister can accomplish. Establishing flexible boundaries will benefit the counselling. Interviewee #6 speaks of this as a challenge to growth in counselling. “I think at those stages probably they are trying and challenging...possibly change what’s important in our theology...” (p.6) Interviewee #5 gives a long example of challenge making positive change, having a clear sense of what is important in the counselling process. “I still had to say no to many of those people and no was the right answer...yes wasn’t going to transform in any way the world they were living in. It allowed me to be really present...”. (p.6) The theological desire to help and provide nurture shifts in the practical scene and the psychological health of the counsellor is crucial. There is a counselling limit that the counsellor needs to set.

In the parish setting, interviewee #2 adds the psychological to that theological framework. “I was having a lot of people come for counselling and also within the life of the church I felt it would be good to come back and get some help in this area.”(p.1) Life in the church, including counselling benefits from the additional input: “look at the church as a system...when people come into my office looking to see what they are doing

that is affecting their family...”. (p.1) Using psychological concepts such as triangulation assists this minister in dealing with touchy situations helping to empower the people involved.

When parishioners experience a depressive time, knowledge of psychology assists in knowing what steps to take to help them. One step might be medical help or assistance with grief or helping to cope with a down period. As there may be the expectation of continuous joy as a Christian, interviewee #2 realizes the importance of knowing the psychology of depression while helping the people to understand the realities of their religious forebearers. “In the Old Testament and New Testament these people were not always happy...there were things that brought them down, where were their strengths and bringing out key strengths and helping them to cope with it...”.(p.2) Thus the combination provides effective counselling.

Psychological knowledge and training will help with the general challenges of counselling. Interviewee #2 emphasizes this using examples of referring parishioners after a certain amount of counselling in order to allow them the chance to heal in a more anonymous setting. Hospital training prepared this minister to help other parishioners who had experienced the traumas about which the minister had learned. It was the actual experience and the psychological learning that allowed the theological to have an effect through the minister. Additionally, understanding self-esteem and how to develop it with parishioners makes a difference in the building of the body in the theological sense. “That’s helpful too for the self esteem of other people within a church who measure themselves against...the super person...”. (p.5) This helps in recognizing and sharing the gifts God has given to each parishioner.

Psychological concepts can assist to understand scripture which may assist counselling. Interviewee #1 indicates how narrative has done this. “We have talked about narrative in the sense of a discipline that critiques scripture for a long time. It has attempted to help us understand what the Word means for us today.”(p.4) This applies to theology as well. As the understanding of people expands then the theological expands with it. “Basically to understand somebody’s strength and just as in theology to better understand the story. All the methods in understanding theology...the modern approaches to understanding a person.” (p.4) Interviewee #4 has a similar thought. “I use psychological ideas that I find in scripture. Thinking of examples of how we see ourselves...Philippians where it says whatever is good/noble, think on these things...”. (p.1) Thus there are connections between theology, the Bible and psychology which assist the counsellor to help clients and parishioners.

Theme Four: Scripture/Theology Exclusive

Interviewee #2 indicates the importance of theological reflection within the parish and agency setting for counselling and ministry. “I do it here (agency) but not to the same degree that I do within the church because I find that quite often when people come to a minister they are looking for spiritual guidance as well so being able to reflect on it theologically with them in everyday terms puts things in context”. (p.1) The indication here is the need and the power of perceiving and relating in theological terms.

The flip side of this comes as the same counsellor shows the inadequacy of remaining totally in the scriptural/theological scheme. “I’ve seen a lot of ministers are not well versed in counselling and even dealing with people in grief. And refuse to send someone for help, they refuse to refer.” (p.4) This places the client in a double weakened

position as the clergy cannot assist them and refuses to give them the resources to seek help.

Interviewee #5 expresses a more informed or realistic view of the theological process. It is the realization of limits. “God sets limits on us all the time. We were made with limits. Jesus put limits on his ministry. He went away by himself to nurture himself and to come back. Set limits with the people around him. Its ok to set limits...”(p.5) It is the knowledge of when and how to minister within the scriptural/theological that is crucial to effective care and counselling.

Interviewee #4 knows the place for a scriptural/theological intervention. “I find it easier to use spiritual ideas with churchgoers” (p.2) as if this makes the discussion acceptable and allows both parties to understand the language for counselling.

Interviewee #6 echoes this “I remember why I’m there and what’s my vocation...some respond better to theological talk. I’m there because God sent me. I don’t always tell them that.” (p.2) Interviewee #5 continues: “to meet the soul in front of you and use the theological tools that are also valid and what the person is often seeking from me of those theological tools.” (p.2) Depending upon the client’s expectation or the minister’s preference counselling may have a scriptural/theological tone.

Interviewee #8 indicates: “my own preference is that they deal with theology” (p.4) when the issue is the client’s soul. Interviewee #5 introduces love into the mix, which is part of the soul issue. “Sometimes love is saying no...God says no to them. Saying no can be one of the most loving things we can do.” (p.6) For the soul needs the nurture from God which comes through a minister therefore saying no allows the client and the minister room for interaction.

This can take place in the simplest of moments as interviewee #7 indicates: “I think I can give a cup of water in the name of Christ...what is God doing with this and can this transform in some way in the mysteries that I am not aware of; or the woman who never opens her eyes and never moves, doesn’t speak – can ministry of touch have an effect on her and how does the spirit work...? I believe definitely it is a spiritual thing and the spirit of God can use that.” (p.6) The emphasis is on the interaction of the client, the counsellor and God in this moment of possible transformation.

Several interviewees use the term tool. This appears to mean the intent of action, prayer, scripture or touch. Interviewee #1 indicates the purpose. “I think theological tools are meant to help us evaluate where a person might be spiritually and to address whatever spiritual needs a person might bring...”. (p.4) Interviewee #12 echoes this “especially older people who might not have some psychological culture of our society, I would feel totally comfortable just using scripture...you can say the same thing metaphorically in language they understand.” (p.3) Interviewee #12 points to the need for theological exclusivity in some circumstances. “There are tools that are not psychological that are necessary, the Metaphysical element: you’re praying about your patients, trying to ask for help to proceed...more a religious element.” (p.3) There is a place and there are clients who will need and respond to the exclusive use of scriptural/theological methods.

The ministers emphasize their grounding in God when counselling in this exclusive way. They acknowledge the importance of perceiving when and how to use exclusive methods. There are methods that have positive effects for the clients. They indicate also the negative aspect of not referring when this is necessary for the client.

Theme Five: Metaphors the Interviewees use

The metaphors the interviewees use are dance, a map with many tributaries, a two-edged sword, community, body and a weaving thread.

The ministers have presented the image of a map with many tributaries to describe the counselling process. Interviewee #1 says of the many possible approaches and information for the counselling process “these contribute to the framework, a map with many tributaries”. (p.2) It is a powerful image, which this counsellor elaborates with the metaphor of the dance. This develops into a further image of strength as an important basis for the client to approach therapy and life. Interviewee #5 uses “a two-edged sword” (p.2,3) to describe the effect of psychology on counselling.

Community, as a metaphor comes from several counsellors. One community reference from interviewee #5 is to the potential negative effect people can have on ministers, “that’s not loving, not for us and not for the community”. (p.6) Interviewee #6 echoes part of the concern for those who do not fit and the responsibility for them “we’re in community”. (p.6) Included in community is the image of the body. Interviewee #2 sees this as crucial to ministry and counselling as it empowers the people, “this whole idea of us as a body...looking at people’s spiritual gifts”. “The body has different parts that function as a whole if we recognize that we have different gifts.”(p.5) Along with this idea is the larger image of God in humans which informs interviewees#2 and #3 in their counselling. Interviewee #2 says “we are made in the image of God” (p.5) while interviewee #3 echoes this “the image of God in man, I see people created in God’s image, they are special”. (p.3) These images of humans as special, as in community, as strength based people, leads counselling from this basis to combine psychological and theological tools as a multi-tributary map.

Another metaphor which runs through the interviewees comments is how the addition of psychology becomes a weaving thread. Interviewee #9 in discussing assessments sees a fit between the addition of psychology to theology. “Somehow it fits together -- in pieces but I think that there is something a stream or thread that weaves us all together.” (p.8) Interviewee #5 remarks that “they give me some tools to use in helping people to work towards the feeling that they are important.” (p.2) This is part of the thread, the psychological tools applied to the health of the person to whom the minister counsels.

In counselling, the “psychological ideas worked as a guide, a map in a sense...” says interviewee #7 who continues: “initial response was natural and then I kind of had a mental note as to what is my next question, next comment that might give them some hope.” (p.3) Here is the thread binding this counsellor to the client. Interviewee #8 responds in a similar manner: “I have used psychological ideas in a positive way to first join with people and also find very quickly the positive alternative narrative which I can get them”. (p.3) Interviewee #2 recognizes this thread in ministry. “I guess when I see people beginning to make a little bit of movement and little bit of change in their life then that’s how I know that it has affected...”. (p.3) The counselling process using psychological additions has contributed to the thread. Again Interviewee #2 experiences the addition as helping “to minister more on an individual basis, accepting that person where they are.” (p.3)

There is a commonality that occurs between minister and client with the addition of psychological terms and ideas to theology. This continues the thought of a thread. Interviewee #4 shows this: “to me psychological ideas actually provide context in which I

have to operate and how I communicate...in terms of preaching...I use that kind of language (shared 'popular psychological ideas') to communicate truths to them...working in that language".(p.3) Interviewee #5 concurs about the language, then shows its use in "assessments with multidisciplinary teams...it will help team to understand and integrate that into patient plan." (p.3) This thread of language, communication and counselling has psychological ideas and concepts added to the theological which forms the basis for counselling with these people

Themes Summary

The ministers favour a mixture of therapies. The emphasis is on Family Systems with narrative and solution focus appearing as the most frequently used. Regardless of the approach the ministers seek benefits for the client and the counselling situation. Metaphors of community, the body, the image of God and a multi-tributary map arise as the ministers describe their therapeutic preferences for counselling.

The variety of approaches shows the available material upon which a pastoral counsellor may draw. In addition the richness of the choices demonstrate the pathways possible to promote a client's growth and healing. The counselling circumstances have the power to change the content and direction the counselling may take. Combined with counsellor flexibility in the sessions the therapy may shift within psychological approaches or to an exclusive theological pattern or to a combination or integration of theology and psychology. The underpinning to a flexible approach is a prevailing attitude placing the client at the centre of the counselling process.

When a counsellor chooses an exclusive approach it appears to arise from the circumstantial, client centred attitude. This is in contrast to having a predetermined stance

or approach to which the client adapts as the writers in the Literature appear to support. Within integration there are three patterns which tend to flow into one another. It is possible to see the circumstances, the flexibility and the client centred themes at work. There isn't complete uniformity in the themes. The ministers express doubts and concerns about the effectiveness of the approaches they commend. It is an indication of their understanding that there is more to learn in order to serve both the clients and God.

Table Two: Variety of Psychological Therapies and Diagnostics

Psychological therapies/ Diagnostic tools	Frequency in interviews
Narrative	Seven
Solution Focus	Four
Myers Briggs	Four
Carl Rogers	Four
Cognitive Behavioural	Four
Systems	Three
Freud	Two
Virginia Satir	Two
Bowen, Family of Origin	Two each
DSMV IV	Two
Enneagram	Two
Rational Emotive Behaviour Therapy	One
Colours	One
Birth Order	One
Contextual	One

Maslow	One
Bateson	One
Minuchin	One
Kubler-Ross	One

Table Two shows the frequency of psychological therapies and diagnostic tools mentioned in the interviews. It demonstrates the variety, which is in the forefront of the ministers therapeutic choices related to counselling. There is an emphasis upon Family Systems in the variety as many of the individual approaches fall within that general framework. The diagnostic tools, Myers Briggs, DSMV IV, Enneagram, Birth Order and Colours have that role in a pastoral counselling model.

The low occurrence numbers are those which may have provided developmental support, or those which have a minor influence as an approach to pastoral counselling. Interviewee #1 mentions Tillich and Fox in this manner (p.2,3), while interviewee # 2 (p.3) and interviewee #11 (p.9) include Fowler and interviewee # 3 adds Christotherapy. (p.3) Interviewees #7 (p.1) and #2 (p.2) raise Feminism in passing while interviewee #5 indicates the use of Group Process theory.(p.1) The higher numbers indicate the increase in influence upon the counsellors method. The one exception to this is interviewee #2 who uses Contextual as the main therapeutic approach.

Table Three: The Themes and their Occurrences

The Developing Themes	The Theme occurrence in the interviews
1. Psychology: Variety of use	Twenty
2. Circumstance, Client Centred, Flexibility	Six

3.1 Psychology modified by Scripture/Theology	Eight
3.2 Psychology applied to Scripture/Theology	Thirty
3.3 Scripture/Theology modified by Psychology	Thirty-Two
4. Scripture/Theology exclusive	Thirteen
5. Metaphors	Eleven

Within the interviews I have noted the frequency of the themes. The table tends to confirm the original expectation of an integration pattern between psychology and theology. In the literature there was a focus upon integration or the reasons for excluding psychology from counselling. The literature did not provide examples of psychological therapies or diagnostics as the data suggests.

CHAPTER FOUR: DISCUSSION

The results indicate a strong support for the original idea that pastoral counsellors make attempts to integrate psychological therapies with theological understandings.

Along the continuum the circumstances have an influence on the choice of a counselling model. It is not only the presenting issues but also the cultural assumptions which affect the model. As Augsburger has said, it is important to understand the client's culture to have effective counselling. (14) Interviewee #3 comes from another culture where there is a behavioural expectation regarding anger. As this is counter to North American culture, a counsellor requires that awareness in a counselling situation.

The ministers add the circumstances of the counselling location. Interviewee #12 states in a psychiatric hospital ward a counsellor may have reduced effectiveness as the client cannot receive the information or therapy. In other hospital or agency circumstances people may need an integration of psychological or spiritual assistance. The circumstances dictate the extent psychology and theology participate in the counselling approach. Interviewee #12 uses the metaphor of a two edged sword while interviewee #1 calls it a dance.

The counsellor contributes personally to the circumstances. Combined with the cultural assumption is a theological framework. Interviewees #6 and #4 speak of this counselling aspect. It is the theological which pervades the counselling and affects the model. Interviewee #1 indicates the importance of perceiving this framework as it suggests which psychological tools contribute to a counselling model. It creates a unique role for a pastoral counsellor, that of Divine intermediary. There is a perception of the

balance between the two disciplines which makes the counselling process possible in ministry. Without either set of skills the counsellor will experience a handicap in helping people on their journey. The ministers acknowledge the general psychological knowledge which is part of the culture and use a common language to relate concepts from it. At the same time they realize the need to approach some people only in a theological manner. This may be that persons' particular way of seeing the world which is their doorway to health.

Some counsellors anticipate that God has sent them to the client as part of the minister's vocation. An opportunity for transformation arises in the client. The Spirit will work in these situations for the client's benefit. This assumes the availability of the client for the therapy. The counsellors believe that if the client has a theological centre then metaphors will help with assessment and foster transformation.

God is in the forefront of such counselling. The assessment tools are in Divine Service. The perspective is that as God's image is in everyone then counselling will assist with growth or healing. This is part of the restoration or transformation of that image. As psychological tools and knowledge assist in counselling then the entire process benefits from God given knowledge and encouragement. Then if counselling assists growth of the client's gifts the whole body of the Divine; client, counsellor and community will grow. This integration appears as the model that the ministers and the authors have found most amenable to use. Interviewee #1 has used the metaphor of a map with many tributaries.

Theological reflection plays a significant role in this process. Several ministers support the reflection pattern, which CAPPE employs. This is consistent with the arguments Patton, Oden, Welch, Powlison and Rogers put forward concerning the person

in the pastoral counsellor. In the CAPPE environment the minister has the opportunity to use both sets of diagnostic tools then reflect upon their relative value in a variety of situations. There is the sense that psychological tools have a finite use after which theology will assist in moving people forward toward healing or health. The minister senses that the soul requires tending, that the healing process starts with the soul then the psychological follows. The perception amidst some tension of sequence is that psychological tools are to serve pastoral care in an integrative manner.

Results beyond the original hypothesis

The power circumstances have on therapeutic choice creates the flexibility which a counsellor needs to counsel. The interviewees appear to point to the need for familiarity and comfort with a variety of models. This leads to the strong client centred manner of approach. Such sensitivity encourages the counsellor to have a varied approach to counselling.

Exactly how the interviewees integrate psychology with theology follows the circumstances pattern. Even though there is a tendency toward Family Systems as a general approach, the interviewees acknowledge the psychological breadth of therapies and diagnostic tools. There is variety in theological use. Again depending upon the client, the counsellors will use theology or scripture. The counsellors hint, although do not explain, that there is an underlying theological base from which they operate.

While the literature proposed an exclusively Biblical approach, the data does not support this view. The circumstances intervene to create the environment, which does not allow for such exclusivity. It appears as a valid methodology in the settings that encourage or sponsor such a Biblical perspective, however, the interviewees do not

counsel in that setting. Their sensitivity to the hospital, agency or parish circumstances push them to accept the need for integration.

There are twice as many non-ordained as ordained counsellors in the study. This may indicate a trend away from the seminary-trained minister who seeks a parish. The counsellors appear to have theological training yet their focus is pastoral counselling as a ministry outside a parish setting. Since they may not seek ordination, they may tend to follow patterns that serve the clients rather than a denomination. While several authors stressed ordination as a means of accountability, the ministers appeared to find that within supervision and CAPPE.

The counsellors express a weakness in the psychological approach. It is the tendency to label the client. Diagnostic tools tend to create a static situation of pathology. They prefer to understand diagnosis as descriptive not definitive. The label will allow a starting point for counselling. Thus the counsellor and the client seek change and healing possibilities. This places therapy as a process seeking strength and resilience.

The counselling role from this perspective is as a listener and guide. The crucial part is to act as God's presence in the situation. The tools that psychology and theology bring to this act of listening and guiding are there to further the healing and growth process. There is tension that psychological tools may have more importance and significance than the purpose they serve. With the concept that they are there to serve not as ends in themselves changes the counselling from technique driven to a process of healing and growth.

Using both theology and psychology as methods in the larger goal of creating a client centred environment assists in the growth and healing of God's body. Thus the

emphasis is service not domination. There is a concern from interviewee #3 and the conservative theological authors that psychology is a secular tool and therefore needs careful monitoring if not exclusion from counselling. This comes from that perception that there is a difference in the tools source. The interviewees and the authors sense a balanced approach is crucial using both psychology and theology as tools from the same source.

Limits of the Study

The questions limit the study to discovering the psychological and theological methods the counsellors use in counselling. This has proven useful to find the content of their pastoral counselling models. Asking the interviewees to explain the basic philosophy that underpins their choices might have assisted the results.

As an example, in my case a pastoral counselling model requires flexibility and order. (McIntyre, 2002) This arises from analysis of my theological and psychological development. In turn this affects the philosophy I have developed to support theology and psychology. From this there are theological and psychological concepts which I favour. God provides choice, demands activity while allowing compassion and forgiveness. Psychologically, Adler, Existentialist psychotherapy and Family therapy join that theological stance to establish a base from which to counsel.

There is a limit in the sample. Non-Christian faith leaders may have a different approach as their religious values dictate. They may chose a different set of writers on whom to draw for theoretical or clinical information. It is possible that they will perceive their role as fundamentally different in a counselling situation.

Additionally, geography and culture may alter a counselling model. Cultural expectations concerning counselling will affect the model. The client's willingness to talk openly will change the approach and therapeutic choice. Depending upon the anticipated outcome of the counselling within a specific cultural geography, the counsellor and the client will create a different model.

The counsellors' comments upon the whole process of theological reflection and accountability would assist the development of a pastoral counselling model. The integration of psychological therapies and theological insights have provided the foundation of a model. This has shown how the counsellors create the model for use with the client. Further study in the above areas will show the model as it adapts to input from other professional perceptions.

Implications for Pastoral Counselling

The study gives several implications for Pastoral Counselling. There is a need for a strong theological base in a pastoral counsellor. To assist in this development a counsellor will require competent, challenging supervision as well as a method of accountability within some form of community. Combined with the strong theological understanding is the need for a clear perception of both humanity and the reality of the counsellor's personality. Within the counselling process the counsellor requires clarity around both psychological and theological assessment. Finally, the counsellor will need to develop sensitivity to the cultural variety the clients will bring to therapy.

As pastoral counsellors have more clients outside a parish setting, there is a need for a clear theological base. Neither the client nor the counsellor may assume a theological stance in an agency or hospital environment. Denominational assumptions

concerning theology and practice may not necessarily apply. The counsellor, in particular, needs a clear foundation in order to convey or permit something of the Divine to enter the relationship. Such a foundation will answer questions about the Divine and Divine intent in human life. As an example, how does the counsellor and the client perceive God's intent in the counselling process, the therapy and the growth or awareness that may arise from it? What role does forgiveness or atonement play in the sessions and in both the counsellor's and client's theology? For the counsellor this foundation will need continual renewal which implies study and reflection.

Part of the reflection process is the challenge which a competent and theologically sound supervisor provides. As the counsellors are in the CAPPE process they agree with the procedure yet acknowledge the difficulty it brings. One interviewee speculates that the nature and depth of reflection depends upon the supervisor. The supervisor will assist the counsellor in personal growth and professional competence. This is crucial for the counsellor who ministers outside the boundaries of a denominational system. A client requires assurance that there is quality counselling provided under professional standards with some form of accountability. Agencies and hospitals provide this assurance, however, a counsellor in private practice needs to provide this assurance to clients.

The pattern of regular reflection upon the moment of ministry is crucial to developing an effective model. In the study the counsellors appear accustomed to reflection on ministry. Combined with this is the sense that they were accountable to at least the learning community if not a larger denominational group.

Another area for a counsellor's continual development is understanding both humanity in general and the counsellor in particular. As psychological and theological

knowledge increases, the counsellor needs to maintain familiarity with those developments and reflect upon how they alter personal and professional practice. Along with this is a clear knowledge of the effect denominational theological assumptions and practice will have on the therapeutic process. Broadening this perspective to the cultural assumptions and practices the clients bring is another area for continual education. This will assist the client who has cultural and theological beliefs, which differ from the counsellor. Pastoral counselling needs breadth in psychological and theological knowledge to provide effective therapy.

Concurrent with this is a clear formulation of the intent a counsellor has in pastoral therapy. Regardless whether healing, growth or coping is the goal the counsellor requires a broad approach. As the interviewees have indicated the metaphor of a map with many tributaries is important. Sensitivity to the wide range of clients in ethnic or culture or education or employment backgrounds allows the counsellor to prepare a wide range of therapies. Perhaps the counsellor has one or two general therapeutic patterns which contain flexibility and adaptability to the circumstances that the client brings to counselling.

My perception of pastoral counselling is the multi-layered map or patchwork quilt, which has many possibilities and directions. I seek the value, which each psychotherapeutic model offers as a way to enrich my knowledge and skills in addition to benefiting the client. I concur with the client centred approach, which seems to imply that each pastoral encounter has unique characteristics, which require and deserve attention. The purpose in counselling is for the person to achieve a greater sense of power and responsibility while understanding how that power relates to or extends from God. In

most of the clients I have seen in the last year, their relationship to God is in my perception. There is, I believe, nonetheless, a therapeutic connection to God even without overt recognition.

It is clear to me that a working model of pastoral counselling involves the integration of psychotherapeutic ideas and practices with theological study and reflection. The more in each area that I attain and integrate into practice will improve the opportunities clients have for growth and healing. I sense that pastoral counselling is a journey which continues and has multiple paths to follow in order to achieve health and growth for the counsellor, the client and the community.

Table Four

Pastoral Counselling Models using Psychology and Theology: The Interviewees

<u>Circumstance, Client Centred, Flexibility; Variety</u>				
<u>Psychology</u>	<u>Integration of Psychology and Theology</u>			<u>Theology</u>
	#8	#1,4,5,6,9,10,11,12	#7,2	#6,3

The table may seem misleading as it indicates there is not an indicated exclusive use of either psychology or theology. In the data the counsellors did use psychology and theology in exclusive ways, however, that choice is not a permanent or customary stance for them. They describe the psychological therapies and the theological patterns they use which appear to indicate exclusive use. The counselling circumstances tend to dictate the

actual psychological and theological choices the counsellors make. The counsellors show a tendency similar to the authors which is to seek an integration of approaches, choosing the psychological and theological therapies which fit the client. This integration model means that the counsellors may move throughout the continuum in order to serve the client.

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APPENDIX ONE

Wilfrid Laurier
University*Founded 1911*

January 14, 2002

Dr. Thomas O'Connor
Waterloo Lutheran Seminary

Dear Dr. O'Connor:

Re: Your Research Proposal Entitled, "Ministers' Experience in Psychology"

I have reviewed the changes to the above proposal and determined that they are ethically sound.

If the research plan and methods should change in a way that may bring into question the project's adherence to acceptable ethical norms, please contact me as soon as possible and before the changes are put into place.

Sincerely,

Bill Marr, PhD
Chairperson, WLU Research Ethics Committee

The Dean of Graduate Studies and Research

Wilfrid Laurier University, Waterloo, Ontario, Canada N2L 3C5 (519) 884-1970 Fax: (519) 884-1020

APPENDIX TWO

THE INTERVIEW QUESTIONS

- 1. What psychological questions do you use in your ministry?**
- 2. How do psychological ideas affect your ministry?**
- 3. Can psychological training equip you with the tools necessary to evaluate the needs of patients, clients, parishioners?**